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of the haphazard running comments that appear under the name of "Bibliography". For example, the work of S. Angus, *The Sources of the First Ten Books of Augustine's De Civitate Dei* (Princeton, 1906), is passed over thus: "An American, Dr. Anson (*sic!*), wrote on the sources of the first ten books".

The body of the work is divided into six lectures. The first, entitled General Scope of the 'De Civitate Dei', gives the necessary introduction to the succeeding chapters. The *De Civitate Dei* is analyzed with emphasis on those portions which contain the political aspects. Accordingly, the last twelve books are handled at greater length, since here Augustine treats directly of the two great kingdoms (*civitates*) in and through which proceeds the development of life and humanity: the kingdom of God and the kingdom of this world. Then follow successive lectures on The Philosophy of History, The State, and The Church.

The author is distinctly of the opinion that St. Augustine had a philosophy of history. Furthermore, two presuppositions of any philosophy of history are in the mind of St. Augustine throughout, (1) the unity of the human race, involving, as its corollary, the doctrine of (2) the essential sociability of man. The *Civitas Dei*, says Mr. Figgis, can mean nothing less than the social life of the children of God. That one principle alone is a contribution of high value to world-history. Even better than Aristotle did St. Augustine understand that true history begins only with a form of society. Also he emphasises the unity of the human race which is derived by its descent from Adam. This idea lies behind his doctrine of original sin.

St. Augustine did not set out to produce a theory of the State. There is no discussion about the merits of the various forms of government, though there is the classical passage known as the 'Mirror of Princes', describing the attributes of a good king. The one purely political passage contains the argument for a family of small States, living in amity, with its corollary, the condemnation of imperialism.

St. Augustine has the greatest variance among the interpreters of his idea of the Church. Each finds arguments for himself in the same passage. The following elements—(a) the doctrine of a religion using the force of a *compelle intrare*, which must give to the Church some claim to dictate what shall be persecuted as heresy; (b) the doctrine of justice as necessary to a State, together with Augustine's glosses, leading to a control of all law for spiritual ends; (c) the doctrine of the Church as a polity, as the millennial Kingdom of Christ, implying a reigning authority—will tend to develop a state of mind which will picture the *Civitas Dei* as a christianized Church-State, from which unbelievers are excluded, and which would claim, directly or indirectly, the supreme power in that State for the leaders of the hierarchy.

The final two chapters, on The 'De Civitate Dei' in the Middle Ages, and The 'De Civitate Dei' in Later Days, consider what later ages have made of St. Augustine. Vast indeed has been the influence of the *De Civitate Dei*. Of especial interest, however,

at the present moment is the influence exerted by it on the growth of international law.

In spite of the minor defects mentioned above, the present volume makes an excellent introduction to a study of the *De Civitate Dei*. Wherever that work is read in the class-room, Mr. Figgis's volume will be found very useful for outside reading.

THE CATHOLIC UNIVERSITY OF AMERICA ROY J. DEFERRARI

Hellenistic Influence on the Aeneid. By Eleanor Shipley Duckett. *Smith College Classical Studies*, No. I. Northampton, Mass. (June, 1920). Pp. xi + 68. 75 cents.

Professor Hadzsits's interesting and extremely valuable survey of recent Vergilian literature, published in *THE CLASSICAL WEEKLY* 15. 106-110, 114-118, makes it unnecessary to give a detailed review of this discussion, which displays perhaps less originality than the same author's dissertation, *Studies in Ennius* (for Professor Hadzsits's comments on the present work see *THE CLASSICAL WEEKLY* 15.116). It is a useful assemblage of the material, and Professor Duckett sets forth her conclusions in an interesting way. It may be noted that Rostagni's *Poeti Alessandrini*, though published in 1916, and reviewed in the *Classical Review* 32 (1918), 75-77, by Adela Marion Adam, does not appear in Professor Duckett's bibliography.

In view of what Professor Hadzsits calls "the present disturbed condition of the book-trade" *Smith College* deserves the highest praise for bringing out useful monographs on classical subjects at a price which puts them within reach of every scholar and teacher (No. II, *A Study in the Commerce of Latium*, by Professor Louise Adams, appeared in April, 1921). Similarly, Miss Jane E. Harrison insisted that her *Epigomena to the Study of Greek Religion* should be brought out by the Cambridge University Press in pamphlet form, at the modest price of three shillings and sixpence. A writer who wishes to have readers must perforce put up with this style of publication; and the readers receive it gladly, inasmuch as the present prices for new classical books are prohibitive for all but the well-to-do.

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MISCELLANEOUS TRANSLATIONS

The Egoist Press (London) has been issuing a series of booklets which it calls *The Poets' Translation Series*. The Second Set of these booklets includes (1) *Greek Songs in the Manner of Anacreon*, (2) *The Poems of Anyte of Tegea*, both translated by Richard Aldington; (3) *Poems and Fragments of Sappho*, translated by Edward Storer (2 and 3 are in one volume); (4) *Choruses from the Iphigeneia in Aulis and the Hippolytus of Euripides*, translated by H. D.; (5) *The Latin Poets of the Renaissance*, translated by Richard Aldington; (6) *The Windflowers of Asklepiades and the Poems of*

Poseidippos, translated by Edward Storer; and (7) Meleager of Gadara, translated by Richard Aldington.

In the Foreword to the booklet on Meleager of Gadara, Mr. Aldington explains that he has translated 128 of the 141 epigrams in the Greek Anthology that are attributed to Meleager.

Perhaps the best way to give a notion of Mr. Aldington's translations is to quote side by side his rendering, and that of W. R. Paton, *The Greek Anthology*, Loeb Classical Library, Volume I (see *THE CLASSICAL WEEKLY* 12.57). Mr. Paton translates 5.8 thus (I.133):

O holy Night, and Lamp, we both chose no confidants but you of our oaths: and he swore to love me and I never to leave him; ye were joint witnesses. Now he says those oaths were written in running water, and thou, O Lamp, seest him in the bosom of others.

This Mr. Aldington renders as follows (7):

You, holy Night, and you, Lamp, were the only witnesses of the oaths we took; she swore that she would love me and I that I would never leave her; you witnessed our common testimony.

Now she says that the oaths were written in water and you, Lamp, see her in the arms of others!

6.163 Mr. Paton thus translates (I.383):

What mortal hung here on the wall these spoils in which it were disgraceful for Ares to take delight? Here are set no jagged spears, no plumeless helmet, no shield stained with blood; but all are so polished, so undinted by the steel, as they were spoils of the dance and not of the battle. With these adorn a bridal chamber, but let the precinct of Ares contain arms dripping with the blood of men.

Mr. Aldington's version runs as follows (17):

Who has hung these strange spoils upon my walls, a shameful honour for the Warlike?

Here are no broken javelins nor crestless helmets nor blood-stained shields. These glittering arms, undinted by steel, are those of a dance not of a battle.

Decorate a bridal bed with them—the house of Ares holds arms dripping with human blood!

Another book dealing with the Greek Anthology is entitled *The Golden Treasury of the Greeks*, by Alexander Lothian (Basil Blackwell, Oxford, 1920. 5 shillings). The booklet contains a rendering of 250 pieces of the Anthology.

In an "advertisement", of two pages, Mr. Lothian explains that he is "no very scientific student of the Anthology nor of translation". He is just a lover of the Greeks, who, reading the Anthology at odd moments since his University days, has tried his hand at translating portions of it. There is a brief Introduction on the Anthology, and a list of poets, with approximate dates, named in the Anthology or contributors to it. Next the author states his

obstinate conviction that a translation professed should be a rendering, if it may be, phrase by phrase so that all who know the original may recognize and own it.

He maintains that no one English meter is adequate to the Greek epigram.

The elegiac metre in Greek seems really to cover everything between blank verse and song—the whole gamut of our English spoken verse. Therefore I have

not rejected the variety which came naturally to me.

One might refer here to an admirable discussion of the elegy, by Sir Richard Jebb, in his *Classical Greek Poetry*, 95-103.

Mr. Lothian does what Mr. Aldington might have done, to the profit of his readers: he gives at the foot of each page of his translation a reference showing where the Greek originals may be found in Mackail's well known book, *Selections from the Greek Anthology*, or in the Tauchnitz edition of the Anthology. It is rather strange, and regrettable, that he did not give references to Mr. Paton's edition of the complete text of the Anthology with his translation of it, in the Loeb Classical Library (five volumes, 1916-1918).

By way of comparison with the translations of Messrs. Paton and Aldington, I give Mr. Lothian's version of Meleager 5 (No. XXIII: Mr. Lothian's book is unpagged):

Lamp, and thou, secret Night, we two
No other witness of our oath
Desired but only you.

She vowed to love me, I no more
To leave her; ye are witness both
That so it was we swore.

Yet, Lamp, thou seest her where she lies
In others' arms and for our troth
"In water writ", she cries.

One of the poems, to Heliadora, Mr. Aldington translates as follows (9):

I will bind the white violet and the gentle narcissus with myrtles, laughing lilies and the soft crocus; and I will bind with them the dark-blue hyacinth and the amorous rose so that the garland about the temples of Heliadora may strew flowers on her bright loose hair.

Mr. Lothian renders this thus (XLII):

I'll wreathe white violets; I'll wreathe among myrtle
The soft narcissus; I'll wreathe laughing lilies;
I'll wreathe sweet crocus and overwreathe them
With dark hyacinth; I'll wreathe lovers' roses
Till over your brows, myrrh-curled Heliadora,
Showering blossoms your love-locks drown.

In an extraordinarily interesting book, entitled *More Literary Recreations* (London, Macmillan and Co., 1919), Sir Edward Cook has a delightful chapter on *The Greek Anthology* (297-356). In this he quotes and discusses translations, by many hands, of various epigrams. In an Appendix to Chapter VIII (357-378), he gives *A List of Translations in English from The Greek Anthology with Some Notes and Examples*.

C. K.

Early Theories of Translation. By Flora Ross Amos. New York: Columbia University Press (1920). Pp. xiv + 184. \$2.00.

English Translations from the Greek: A Bibliographical Survey. By Finley M. K. Foster. New York: Columbia University Press (1918). Pp. xxix + 146. \$2.00.

Studies in the Influence of the Classics on English Literature. By Ruth Ingersoll Goldmark. New